LUCIFER.

THE LIGHT-BEARER.

CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.
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SHALL SPEECH BE FREE?

A lawyer of New York City, well known as a writer and speaker on sociologic questions, but who for reasons of his own prefers not to have his name quoted, sends to LUCIFER's office the following paragraphs as part of the accumulated wisdom of the ages bearing upon the attempt to murder free speech in the United States by using the postal system as a public executioner:

"Men in earnest have no time to waste in patching fig leaves for the naked truth."—Lowell.

"Error of opinion may be tolerated where reason is left free to combat it."—Thos. Jefferson.

"He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave."—Sir Wm. Drummond.

"All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."—Max Muller.

"Better a thousand fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race."—Bradlaugh.

"Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage than encounter the vengeance of an enlightened legislation."—Percy B. Shelley.

"I believe rather in drawing men toward good than shutting them out from bad."—Zola.

"Let the history of our practice of book-burning serve to help us to keep our minds open with regard to anomalies which may still exist among us, descended from as suspicious an origin, and as little supported by reason."—Farrer.

"They who menace our freedom of thought and of speech are tampering with something more powerful than gun-powder.—Moncure Conway.

"To argue against any breach of Liberty from the ill use that may be made of it is to argue against liberty itself, since all is capable of being abused."—Lord Littleton.

"For my part I am certain that God hath given us reason to discover between truth and falsehood, and he that makes not this use of it, but believes things he knows not why, I say it is chance that he believes the truth and not by choice, and I cannot but fear that God will not accept this sacrifice of fools."—Chillingsworth.

"It is an evil when the guardianship of virtue devolves upon well-meaning dullness, which makes it ridiculous."—Parton's Voltaire.

"As to the evil which results from a censorship, it is impossible to measure it, because it is impossible to tell where it ends."—Jeremy Bentham.

"It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which in time be fastened upon the neck of some great but unpopular truth."—Loring Moody.

Hypocrites and bigots have cunningly devised the crime of obscenity and caused it to be entered upon the statute books of the country, by which they are able to imprison, annoy and disgrace independent thinkers."—Bennett.

"Personally I feel that it is an extremely foolish law, and if I had been a legislator I never would have voted for it."—Judge John R. Brady, on Comstock postal law.

"Bishop Burnett said he had long looked on liberty of conscience as one of the rights of human nature antecedent to society which Hist. Own Time, p. 216.

"Dissent, after having long been an unquestionable crime, has ended by becoming almost a cornerstone of the glory of our civilization. * * *"—Patterson.

"Those who are averse to have their own opinions examined are manifestly actuated more by attachment to their own tenets than to truth. They arrogate for themselves a privilege which they deny to their neighbor, and they suggest the suspicious inquiry—Is there any concealed interest in the background that causes discussion to be dreaded and opposed?"—Thos. Cooper (1830).

"It is impossible that the imagination should conceive a more horrible and pernicious tyranny than that which would restrain the intercourse of thought."—Tunis Wortman.

"Unless individuals are permitted to reflect and communicate their sentiments upon every topic it is impossible that they should progress in knowledge."—Wortman.

"The government that interferes with the progress of opinion subverts the essential order of the social state."—Wortman.

"To invest the public magistrate (and more especially a private vice society) with the power of restricting opinion would be to trust the progress of information to the mercy and pleasure of a government (or the manager of the vice society). More formidable dangers are justly to be apprehended from arming the constituted organs of authority with a power to arrest the career of Human intellect than from all the evils attributable to licentiousness."—P. 181 of Wortman.

"To suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all (religious) liberty: because he being, of course, judge of that tendency will make his (fallible) opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall square with or differ from his own. It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order. And finally, that truth is great and will prevail, if left to herself. That she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapon, free argument and debate."—Act of Virginia establishing religious freedom.

WHAT WOULD BECOME OF THE CHILDREN?

We are often asked what would become of the children if marriage were abolished. This question can best be answered by asking another: What does become of the children in places where marriage is already in great part abolished?

Of every thousand children born in Vienna 449 are illegitimate. Of every thousand born in Munich and Prague 439 are illegitimate. Of every thousand born in Stockholm 396 are illegitimate. And so on.

What becomes of the children of Vienna, Munich, Prague and Stockholm? If anything dreadful happens to them why do not our opponents bring forward the facts? I have lived in Munich, but I never heard that the children there had harder luck than the children of any other place.

There is one pretty good test. Wherever children are neglected there will be heavy infant mortality, and therefore a high death rate. Mulhall's Dictionary of Statistics, 1898, gives the rate of illegitimacy in many cities. Vienna heads the list with 449 per thousand, and Rotterdam foots it with 70 per thousand. Yet in Rotterdam the death rate is 21.4 per thousand according to the same authority, while in Vienna it is only 20.4. The most illegitimate of cities has a better bill of health than the most legitimate.

Under present economic conditions children will not be very well cared for, whether they are legitimate or illegitimate. But the unmarried mothers of Vienna have some advantages over the married ones of New York and Chicago. They do not run the risk of being forcibly violated by a husband, or of being sent to jail for stealing their own children from a drunken father. If any one can show any advantage that marriage gives the New York or Chicago woman over the Vienna one I hope he will not neglect so good an opoprtunity.

R. B. KERR.

THE LOVE PASSION.

"Some take their love laughing and some crying. I always take it laughing myself. Either way, you're happier for it. * * * Where they are so wrong nowadays is in taking their love commercially; in other words, they do not *love*, they simply acquire all rights in a cheap housekeeper or an expensive table ornament."—Barry Pain.

It may certainly be questioned whether the most serious form of love is not really the happiest. Many a one regrets the departure of "les beaux jours quand j'etais si malheureaux."

Yet sex love begins in fun. It is nature's "true word spoken in jest," her comedy of Beatrice and Benedict sparring till the drama ends in the sober reality of "Benedict the married man." As to this first and original form of activity a Luciferite aptly quotes Froebel's dictum that the play instinct is the creative instinct. It is spontaneous and unconscious and begins far outside the sway of morals. And the healthier sex love probably always retains some of its first joyous wanton ways, the merry give and take of youth.

I refer to the passion of the emotions. But if the passion of the senses instead were under analysis—the form of sex activity on which minds of the Comstockian type delight to dwell—not a word need be changed. The emotional and the sensual are so uniformly correlated and to be found at their strongest either actual or potential in the same individual as to justify an assumption that they are interchangeable, and that puritan suppression where it has checked the emotions has favored sensuality.

That great old puritan, Tolstoi, condemns the emotional and the sensual alike. "Men and women must be trained both by their parents and by public opinion to look on falling in love and the accompanying sexual desire—whether before or after marriage—not as the poetic and elevated state is now considered to be, but as an animal state degrading to a human being. * * * We must cease to consider sex love as something especially elevated." ("An Afterword," Tolstoi, Essays and Letters.) It is surprising that one who has had so much experience, early and often, should pronounce thus upon this subject, and that we must rank Tolstoi as little better in this than those coarse puritans who refer to sex expression as "mere momentary pleasure," evidently because they themselves have never attained to anything better.

Spiritual love is in reality a great antidote to a craving for pleasure. He who has never felt the exaltation of a lover has but a poor broken-off footrule with which to measure the breadth and height of human life. Poor Lorenzo is rich in comparison, though he may lose his sleep in thinking about Isabella, "and with sick longing all the night outwear to hear her morning footstep on the stair." A capacity for exalted love is the first glory of grown-up life, and a sign of elevated character. The young lover of "Candida is described true to life; he rises highest where one in whom the senses rule would have fallen lowest.

Exalted love was perhaps best understood by the Greeks. What were the ideals of "platonic love"—a name often used and often misused—is well treated of in LUCIFER No. 922.

Marriage in its modern development, among people capable of ideals, represents a real aspiration to combine the fulfilments of the needs both of body and soul. It fails, not because these cannot be combined, but because the conditions and requirements of conventional marriage are very unfavorable to the adequate fulfilment of both sets of needs.

Yet even the married state might be made a better environment for complete and healthy sex lives if its probabilities were foreseen instead of being deliberately falsified by the hypocrisy of society, and if those about to marry were not deceived by fictions and silence. Especially is the woman deceived. One of our friends, in his book of a few years ago, courageously points out how seldom a mother can speak truly and wisely to a daughter whose marriage is in prospect. Instead of some appreciative and cheerful words on the beauty and charm of the fulfilments of love, she can only pass on her own vulgar views, and perhaps add, by way of reassurance, that "It won't seem so bad after a little while." The same author rightly shows how various are the kinds of coöperation which are now included in marriage. Free yourselves from superstition, he says, and then treat each one of the coöperations separately. "Let us understand that we expect every man and every woman to be faithful and true in these partnerships, the same as we expect it of every honorable person today in any business agreement. The 'spontaneous desire of the moment' is not to be considered a sufficient reason for breaking up a household, for forsaking a family, or for betraying the trust of a friend and comrade." (E. F. R.)

The great error of our society has been to regard sex as a dark and unclean mystery instead of a department of nature which all should study patiently in order to be guided by its laws. We are cruel to assume and try to enforce total ignorance of sex in children. The education manuals of the future will include this necessary part of psychology, that errors at the outset may be avoided. Instructed teachers will be able to show how unwise our government of children has been. In particular is the usual nursery practice of corporal punishment wholly bad; it not only contradicts every law of the mental training of reasoning beings, but it has a peculiarly unwholesome effect on the imaginative faculties, causing the least desirable kinds of excitement and stimulating imitative dramatic play in the childish mind. A rational life of well-balanced emotions must begin in childhood, and also the habit of just judgment, the lack of which is so conspicuous in the various sex tyrannies.

It seems difficult to combat the superstitious fear of knowledge, but it must and will be overcome like all other superstitions by ever promoting more light. The conservative defenders of ignorance, the vice societies, who are really, whether they know it or not, supporters of those whose money interest it is to maintain darkness, have recently resorted to such low and reptile-like methods that we ought easily to perceive their real character. FIDEI DEFENSOR.

AN APPEAL TO PRESS WRITERS.

Anent "thought censorship" by a few political and irresponsible government officials the thing to do is to let the people of the country have the full actual facts without exaggeration, expletives, etc.—just the facts themselves. That is all that is needed.

Congress fastened Comstockery in the statutes by indirection and by administrative process a press censorship is now being built up, as fully explained in a late comprehensive series of articles by Louis F. Post of "The Public," Chicago. Congress only can stop this new-fangled system of press censorship.

The newspapers superficially assume this new departure is none of their funeral. In that they are mistaken. Any attack on any of our fundamental civic rights is serious. The only efficient method to bring thought censorship—press censorship—before the public is by means of voluntary letter writing to the editors. All papers that amount to anything have now an open column set apart for letters from their readers and voluntary press writers. These writers now have a national organization, of which Mr. Lorin T. Jones, Baltimore, Md., 202 West Barre street, is general secretary. (Dues 50 cents a year.) If a sufficient number of letters appear in the editorial office *that* proves a public interest in "press censorship" to that editor, even though he does not publish the letters. He soon will take it up, and don't you forget it.

How easy it is to address a few million readers through these open columns at an expenditure of say 10, 15 or 25 cents in stamps only we members of the U. S. P. W. L. realize.

If your readers wish to know more about this cheap and efficient method of bringing an issue into public discussion, such as thought censorship by the postal department, to directly influence public opinion and bring about results in congress, let them address with no man could give up, because it was not in his power."—Burnett's stamp Mr. Jones, or if in Illinois, myself.

Letters to the editor should be short, calm, impersonal and devoid of unnecessary words, especially devoid of abusive adjectives. Just let the writers reason their propositions, copy the letter a dozen times and mail to twelve papers for a quarter. Let them repeat this as they have postage to spare.

Let us say one hundred men, who do not believe in censorship, write twelve letters each—one thousand two hundred letters. Let us say the average circulation of each paper is only 10,000. This means 1,210,000 readers for that letter at least; practically many more.

Thus can this matter, or one topic, be brought to public notice through the vitally interested press quickly and efficiently.

No need of going into further details in this cramped space, except to state that this league system of press writing will shortly assume a national importance as the only convenient, cheap means of interchanging opinions among the newspaper readers, opinions which are "tabooed" in the other parts of the paper, such as single tax and political economic topics in general. Trust the people to do the right thing every time. It's up to the people, you know.

A. WANGEMANN,
Sec. Illinois Division U. S. P. W. L.
Chicago (Edgewater), Ill.

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WOMEN AS WAGE-EARNERS.

The following note from an esteemed Boston correspondent is self-explanatory:

"Dear Mr. Harman:—The enclosed is worthy of perusal. I would like you to quote, some time, the paragraph I have marked, which contains the 'nut,' and invite R. B. Kerr or E. C. Walker—by far your ablest writers, in my opinion—to discuss the question thereby raised, viz.:

"How can women ever become economically free without injuring herself as a producer of children?"

"Yours truly,
"PHILIP G. PEABODY."

The following is the paragraph referred to, taken from a column article in the "Boston Evening Transcript," written by C. W. Salesby, M. D., for the "London Chronicle":

"If woman is to continue to discharge those anabolic functions, consisting in the accumulation of potential energy for her unborn children, or the provision of their nutriment after birth, upon which the continuance of the race depends, there is a definite and necessary limit set to her sexual activities—to that output of kinetic energy which depends upon what the physiologist calls katabolism. She cannot both eat her cake and have it; cannot both accumulate energy for the racial life and expend it for her individual life. Suppose, for the sake of argument, that man and woman have each one hundred units of energy to utilize. Man, who does not bear the brunt of the reproductive function, can afford to spend his energy on external activities. Woman may spend all her energy similarly, and may successfully compete with man, as an economic unit; but, if she does so, she will have no energy left for the supremely important function which she, and none other, can discharge. If woman is to continue to be woman, she cannot compete on equal terms with man, so far as external activities are concerned. If she attempts to become man and woman, too, she is apt to end by failing to be either. But if woman does not continue to be woman, there is an end of human history—the resources of science notwithstanding."

The editorial introduction to the article in the "Transcript" reads thus:

"Physiology once again called in to prove that woman has not the strength to do a man's work as well as the man himself can. Higher education in woman a positive benefit to the race, but the dangers that may ensue if she leaves her post in the home."

The motion made by Brother Peabody is hereby cordially seconded by the occupant of LUCIFER'S tripod. M. H.

ANOTHER POSTAL OUTRAGE.

At the rate the people are registering their "kicks" at the peculiar and significant methods of the United States postal authorities it would appear that whatever our (mis)representatives at Washington may otherwise be engaged in, they are not neglecting the interests of the express companies, as evidenced by the facts outlined in the following letter to the "Chicago Daily News" of November 24.

It is entitled "Getting Mail by Express," and is given as the plaintive wail of a "parcel post package" in this wise:

"I am simply a 'parcel post' package, weighing twenty-eight ounces, and bearing Natal postage to the extent of three shillings (seventy-five cents).

"When my kind mistress intrusted me to the rigid rules of the postal union she plastered me up with stamps 50 per cent in excess of the regular rates. The postal authorities at Natal, South Africa, marked me O. K., and one month later I arrived in New York and came into the hands of my Uncle Sam. I was thrown out of the postoffice into an American Express Company wagon and landed at 48 (or some number) Broadway, where they attached a tag saying '25 cents, sample,' and another '25 cents, inspected.' Total, 50 cents. I arrived in Chicago in due time. My new master was delighted to receive me, but swore out a new declaration of independence when he was compelled to pay the 50 cents tribute. He laid me on a nearby table while he entered the telephone booth to call up the postoffice.

"After numerous hitches he was connected with the foreign department. If I am not greatly mistaken he asked why he was compelled to pay expressage on a package that was strictly postal union mail matter full prepaid. They told him that they really could not enlighten him on the subject, and that if the United States postal authorities at New York handed over the package to an express company it certainly must be proper, as they must have known their business. As a parting shot they told him to call up the foreign department of the American Express Company, where he might get a few points concerning the zig-zag transaction. He got the express company and was informed that the affair was a regular occurrence; that 25 cents was for sampling and the other 25 cents was for inspecting the contents of the package. When interrogated as to the right of a corporation to collect this money on bona fide mail matter the express official claimed that the government collected the money, the express company transmitting the matter gratis, or words to that effect. What relation is Uncle Sam to the American Express Company? Circumstances alter cases, and had the United States Express Company done the business my master would not have murmured, as he told me confidentially that Tom Platt is a full-fledged first cousin of Uncle Sam.

(Signed) "PARCEL POST."

It might be of interest to the people of this country if they could be informed as to how long this quiet little arrangement between our Washington officials and the express companies has been going on, also just what the text of the congressional measure is that makes this thing possible.

It is surely not a matter of economy for our postal authorities to turn over to express companies the business of "sampling," "inspecting" and delivering either foreign or domestic mail matter, and as to the express companies trahsmitting such matter "gratis," every one knows better. The express companies are not in business for their health, neither are they employing men and running express teams all over the country to save money for the government or accommodate the dear people.

This is "graft" pure and simple, just another case of "hold up" deliberately arranged between Washington government officials and the private corporations, which it would be wise for the people to demand an investigation of as in the case of insurance companies, and then having exposed the colored gentleman in the proverbial "woodpile," not to be satisfied with merely recounting another story of corruption in the newspapers, but take away from the guilty ones their power to continue in their unrighteous work.

As an anarchist I cannot advocate the punishment of such men, but we can consistently demand the expulsion of bribed officials from our places of government and the repeal of unjust measures which make such corruption possible. The pendulum has commenced to swing in that direction and every one who can talk or write should put forth their best effort to give greater impetus to this movement.

HULDAH L. POTTER-LOOMIS.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lysander Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Anent the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thtursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

It is pretty clear that people will not much longer consent to pledge themselves irrevocably for life, as at present.—Edward Carpenter, in "Love's Coming of Age."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

A WORD TO SUBSCRIBERS.

If we could afford to write a personal letter to each of LUCIFER'S subscribers and helpers we should like to say many things that are neglected from week to week and month to month. Among these things would be suggestions like these:

Can you use brief histories of the American Postal Inquisition to advantage? If so, how many at 5 cents each, 25 cents per dozen or $1 per hundred?

How many back volumes of LUCIFER can you use for missionary work at $1 per volume, unbound, or $1.25 bound in cloth? The price could be reduced still lower if orders enough were received to justify employing extra help to put these volumes in shape for the trade.

We do not need to say that *now is the time*, of all times of year, in which to reach the eye, the ear and the conscience of the great mass of readers. It is the season of longest nights and of greatest leisure. It is the season of lectures, when radical literature can be most profitably distributed. How many of the Free Speech League circulars, and how many of the "Literature of Protest," spoken of in recent editions of LUCIFER, *can you use* to good advantage?

Again: This is the best time of year to get subscribers for LUCIFER. Some of our friends are doing very well in this department of the work. Can we look to *you* for help in this way?

Once more only: While many of our subscribers are paid ahead, even several years ahead, others are in arrears; of others the time paid for is about to expire. As the close of the year approaches we wish, if possible, to pay all bills and start the new year with a clean record. Can you help us in this?—either on your own subscription, on subscriptions for others, or by orders for books for yourself or as holiday presents for friends, or for free propaganda work?

M. HARMAN.

CONSTITUTIONAL RIGHTS.

An old time worker for Freedom and Justice, in times past, one of the most efficient and earnest of LUCIFER'S helpers, now writes us as follows:

"I strongly advise you to drop all discussion of the sex question and devote your whole time, space and energy to the question of personal liberty and constitutional rights which your persecution thrusts so obtrusively forward today."

With all due respect to our good friend and brother—younger brother, though *not a young man*—I would say:

YES: I wish to devote, most heartily and earnestly, my "whole time and space and energy to the question of personal liberty"—including, of course, the personal liberty of every human being as well as my own—"and constitutional rights."

Yes, certainly, if we are to use the word "constitution" in the sense in which Emerson used it when he said:

"Good and bad are but names transferable to that or this; the only right is what is after my constitution, the only wrong what is against it."—Essay on Self-Reliance.

By his constitution Emerson very evidently meant his own *manhood*, his essential humanity, his personal human nature. But if by constitutional rights our kind adviser refers to the written document called the Constitution of the United States I very respectfully would enter a mild "demurrer"—as he himself, a lawyer by profession—would say. A word of explanation just here:

I honor and respect the manhood of the men who met in secret session in the Philadelphia "convention" one hundred and eighteen years ago, but have very little feeling of respect or honor for the political *document* they concocted during the long secret sessions of that convention, because they put *so little* of their manhood into that document, and so much of their political trickery.

My private opinion, often before expressed, of the legal instrument called the Constitution of the United States, is that it is a cunningly devised *automaton*, a sort of "jumping jack," an elastic mannikin or *puppet*, very convenient and handy for the use of those who wish to aggrandize themselves and serve their own personal interests at the expense of the interests of their fellow citizens.

We have placed the first amendment to the national constitution at LUCIFER'S mast-head, so to speak, not because we really hope for any protection therefrom, well knowing that it has long since lost its virtue, its vitality—if it ever had any virtue or vitality—but rather to show the glaring inconsistency, not to say the *treachery*, the *perjury*, of the men who enacted the Comstock postal laws and the men who now enforce those laws—all of whom took a solemn oath, a religious oath, to maintain and enforce the Constitution of the United States.

The fact itself that the "compromise agreement," as it was called by George Washington and others, the fact that the constitution as first agreed upon *should need* such an amendment as that prohibiting the abridgment of freedom of speech and of press, is perhaps the most serious indictment that could be brought against the compromise constitution itself, the constitution fathered by James Madison and Alexander Hamilton, both open and declared believers in the principle of monarchy and aristocracy and opposed to a republic of equal rights for all.

As I see it, and as many others see it the only national constitution ever needed is substantially embodied in the "first amendment," the *Jeffersonian* amendment to the *Hamiltonian* constitution, and might be fairly stated in words like these:

"The national congress (whenever such congress shall be needed, which under equal liberty for all must be very *seldom*) shall make no law respecting an establishment of religion, or prohibiting the exercise thereof, or abridging the freedom of speech or of the press, or the right of peaceable assemblage."

* * *

If in addition to these provisions there had been inserted a prohibition against all attempts to establish a *national code of morality* there would have been little more needed in the matter of a national constitution; all else being left to the various states or self-governing communities to settle for themselves through free and untrammeled speech, free and untrammeled press and free public assemblage, as occasion might arise, from time to time.

This would have been in accord with the principles of personal liberty and equality enunciated in the Declaration of Independence, under which principles the battles of the colonial revolution had been fought and won.

I do not need to tell our "legal" friend that the "convention" of '87 abandoned, betrayed, nullified, crucified, the principles of the Declaration of Independence. I do not need to tell him that under the working of their political constitution all the outrages on liberty and justice that have since disgraced the national congress, the national courts and the national executive officers, have followed as things of course.

When government of man by man is inaugurated; when two distinct classes are provided for, a ruling class, a governing class, on the one hand and a ruled class, a subject class, on the other—as

is so clearly and unmistakably done in and by the Constitution of the United States, then the words of Burke in the British Parliament, more than a century ago, become pertinent:

"'Tell me not of the abuses of artificial government—the *thing*, the thing *itself*, is the abuse.'"

"Constitutional rights," then, in my honest opinion, mean the rights and privileges of the "elect" few; the rights and privileges of the men who run the governing machine, also the rights and privileges of men whose money secures the election or appointment of the rulers. Some of the leading spirits in the convention of '87 openly declared that "property" is the object of organized society, hence the men who hold the most property should have most to say in the election or appointment of the officials who make the laws and who administer the government.

Such being the true history of the formation of what is called constitutional government in this country, as I have learned it, our friend with the "legal" training should not wonder that I have no faith in "constitutional rights" for the masses of the people. "Personal liberty" we must have, if life is to be worth living. Patrick Henry was sane and rational when he said, "Give me liberty or give me death," but if we wait for liberty till we get it through such guarantees as those of the political "compromise" of 1787-9 we may wait forever!

"What then?" I shall doubtless be asked. "If you do not expect to gain liberty by demanding your constitutional rights, why do you employ lawyers to carry your case to a higher court?"

For two reasons: First, because most of the readers and supporters of LUCIFER prefer that such appeal should be made; because my friends are not willing to see me go to prison without a legal effort to prevent it.

Second, because of the *publicity* that attends legal proceedings. To my thinking the only real ground of hope for human liberty is an *educational* one, and the education of the masses, the education of the public conscience, can only come through publicity.

These two reasons are sufficient as I think, but still another might be mentioned, namely, to avoid the implication, the inference, that seems to exist in the minds of many well-meaning people that I insanely covet the honors of *martyrdom*. This opinion was voiced by Judge Landis when he said to my lawyer:

"Your client, Mr. Stedman, seems to have formed the eccentric habit of getting himself into prison!"

I do not need to say here, as I said to the judge who sentenced me to a year in the Joliet penitentiary, that this charge, this assumption, is utterly untrue and unfounded.

Naturally I shrink from conflict of all kinds. Naturally I prefer peaceful methods. By nature and by early training I am almost a typical Quaker in my aversion to war of all kinds. But when my human sympathy for suffering is aroused I do not count the cost of defending my oppressed and enslaved sisters and brothers—whether that cost be fines, imprisonment or death itself. When vitally important principles are at stake, considerations of personal safety are ignored, are relegated to the rear, are told to "Get thee behind me, Satan!" I hope this will not be considered a boastful statement. I believe it to be simple truth.

And now to close this long article I wish to ask how many more of LUCIFER'S helpers think it best to "stop all discussion of the sex question and devote our whole time, space and energy to questions of personal liberty," etc.?

Just one question: If all who are working for radical reform on this and other lines were to adopt the above advice; if all reformers were to stop speaking of their particular reform and simply utter and print *platitudes* in favor of personal liberty, how long would it take to reform the abuses and abolish the slaveries that now afflict the human race? M. HARMAN.

METHODS OF THE OPPOSITION.

"Louis F. Post, henchman of Mayor Dunne and apostle of the I. M. O., T. P. Q., O. K. B. B. propaganda, took up his sword of eloquence in defense of Editor Harman of LUCIFER, the Lightbearer, a Chicago publication suppressed in January, 1904, for violating the postal laws against impure literature, in a speech before the Jefferson Club last night.

"Mr. Post declared that when the sex question was discussed from a serious point of view there should be no objection to the dissemination of literature pertaining to it.

LIKENS CENSORSHIP TO RUSSIA.

"'There is more autocracy, despotism and secrecy in the suppression of publications in this country than there is in Russia,' declared the I. M. O., T. P. Q., O. K. B. B. man. 'Perhaps it would be a good plan to send a committee to learn Russian methods of censorship. A committee should be appointed to bring the present methods of censorship to the attention of congress.

"'The Russian censor blots out objectionable paragraphs and sends the paper to its destination. In this country the whole edition is held up.'

"Post read some extracts from the 'free love' paper which he said he represented by asterisks when he used them in the "Public." He quoted from a government agricultural report in an effort to prove that its reading matter contained more phrases that might be construed as objectionable than did LUCIFER. He said that LUCIFER was 'plain,' but not salacious. He also said that he did not personally agree with the ideas of the editor of that sheet, but he appeared to have great sympathy for him.

MAY PRINT SPEECH.

"In a discussion that followed Post's speech it was suggested that it be printed in pamphlet form, including the material that Post omitted in printing the matter in the "Public," and that it be circulated outside the mails for the purpose of calling attention to the alleged autocratic methods used by the postmaster general in discriminating against newspapers. It also was suggested that a committee be appointed to take steps which might lead to congressional action. The questions were referred to the legislative committee of the club."

The above paragraphs are taken from the "Chicago Inter-Ocean" of Sunday, November 26. The article was distinguished by a triple head, intended, it would seem, to create a sensation and arouse prejudice not only against LUCIFER and its author, but also against Mr. Post and Mayor Dunne.

The tactics of the opposition to sexual and to economic reform today seem very similar to those adopted by the supporters of chattel slavery in the days of Wendell Phillips and of Garrison the elder, and for much the same reason. Then "vested rights" were at stake. Then many millions of money were invested in human flesh, blood and bones. Black men, black women and even black babies—or those having as much as a sixteenth infusion of the blood of the African race—could be sold by the public crier, just as horses, mules, cows or bales of cotton could be sold by the public crier.

In much the same way vested interests are at stake now. Wives are considered to have a money value, as shown by the civil suits by husbands for the recovery of marital rights, and by the fact that the husband is justified by public opinion, in many sections of the country, in taking the life of the man who happens to be more attractive to his wife sexually than is the husband himself.

The suggestion that Mr. Post's speech should be printed and "circulated outside the mails" recalls the fact that it was not always a *crime* for the people to organize their own postal system. Read the article reproduced elsewhere in this issue that tells of what was accomplished in this way by Lysander Spooner and others before Russian Bureaucracy took possession of the United States government. M. H.

HOW TO MAKE THE MOVEMENT A SUCCESS.

It must often have struck persons in the sex movement that we do not make as good a showing as might be expected from our numbers. Sex is an interesting subject to everybody, and a vast number of people know and feel the evils of the present system. The popular excitement over Bernard Shaw's plays and such novels as "The Woman Who Did" shows that there is plenty of material for a strong sex movement. Yet public officials find our movement easier to persecute than any other.

The reason is that we are wholly unorganized. There is no fact of history more certain than the enormous power of organization. Look at the Roman Catholic Church. It is far from having a majority of the church people of the United States, but it is stronger than all the churches together, because of its tremendous organization. Look at the Order of Jesuits. Throughout most of its history it has been hated by almost everybody, yet it has again and again ruled nations, and today after much persecution it is as strong as ever. Look at Tammany Hall. I do not suppose there has ever been a time when the majority of New York voters wanted Tammany to govern them; yet it nearly always does govern them because of its organization.

Even small and unpopular organizations can often impose their will on an inert majority. The temperance people are nearly everywhere disliked, but they have won victory after victory all the same. The woman suffrage organization is a very small affair, and it is doubtful if it ever had the sympathy of a majority of men or women in any community. Yet in one place after another woman suffrage has been won by the pertinacity of a few.

It is time to organize the sex movement. Let a convention be called in Chicago or some other central place, and let a national organization be formed, with local organizations in all the centers of population. Let these organizations show their representatives in congress and the state legislatures that they are alive. Then it will not be long before Superintendent Hull takes off his hat every time he meets the editor of LUCIFER. R. B. KERR.

MORE GOVERNMENT "OBSCENITY."

The prurient postal Pecksniffs who have decided that any discussion of the relations of the sexes is immoral are having some difficulty in keeping United States government officials from violating the very rulings which are relied upon to exclude LUCIFER from transmission through the postoffice.

It will be remembered that a recent issue of LUCIFER was confiscated and was not allowed to go through the mails because Paul Hull, superintendent of second-class mail in the Chicago postoffice, decided that a passage from a report of the United States Bureau of Animal Industry, which was reprinted in that issue of LUCIFER, was obscene.

But now comes the Rev. Thomas B. Wood with a vehement charge that the United States government is assailing the sanctity of legal marriage by shipping several hundred women from the island of Martinique to Panama as "companions" for the workmen engaged to construct the Panama canal.

When Henry Burnett, who is in charge of the United States Department of Labor and Quarters on the Isthmus, was asked what excuse there was for bringing the three hundred women to Panama, he frankly replied:

"No excuse. It was the only thing we could do to keep our laborers here. Any one who has had any experience with the West Indian negroes knows they won't work at any place without their women. What has been done is always done by all employers of such labor on great works. We were losing fully a third of our men, and had to stop it. The men said if their wives were brought over they would be more contented. There was great need of servants by American families and in the commission hotels. The Martinique women are cleaner in their habits, and make better servants, than those from Jamaica. So we decided, as we had about two thousand Martinique men here, and will have more, we would begin by bringing over their women. An agent was sent to tell those who had men on the isthmus, and those who did not have, but who wanted work, that they would be brought here free and given food and quarters until they were settled. Three hundred have come. We have an agent in Jamaica now who will allow every sixth laborer to bring his wife with him. Every third foreman is granted the same privilege. It's the only way we can get them."

"Don't you consider their relations immoral, and don't you know that the people of the United States may object to the continuance of such relations on its soil under the sanction and by the act of its government?" Mr. Burnett was asked.

"I can't see why they should," was the reply. "We are down here to build this canal. What have the morals of a lot of West Indian negroes got to do with it? I assert that *they are not immoral in preferring to live with a woman without a marriage ceremony.* They may be unmoral—that is, without morals as we understand morality—but they are ofttimes truer to the woman they select than our people, who have a ceremony performed. Not one in a thousand or five thousand of the natives of those islands or in Central or South America gets married. They can't afford it. Marriage to them means a great and expensive ceremony, complete wardrobe and a well furnished house. They won't marry without all this. We ask them to come over here to work for us, and they ask us to send for their wives. It is decided to do so. All I require as the acting head of the Branch of Labor and Quarters is that a woman says such a man is her husband. It isn't for me to ask for a marriage certificate."

Commenting on this matter "Town Topics," a New York paper, which by the way was not excluded from the mails for discussing the subject, pertinently remarked:

"Softly, softly! The clerical cranks, on and off the Isthmus, who are trying to kick up a hullabaloo because the workmen on the Panama canal have been supplied with wives, sacrilegiously forget that the system was originated in the Garden of Eden, and its wisdom has never before been disputed."

JONATHAN MAYO CRANE.

GARRISON THE NON-RESISTANT.

The greatest apostle of abolition, William Lloyd Garrison, was born in Newburyport, Mass., December 10, 1805. The centenary of his birth is suitably marked by the publication of Ernest Crosby's notable book, "Garrison the Non-Resistant."

It is a sympathetic sketch of Garrison's career which considers slavery and the Civil War from an entirely original point of view. In the opinion of the author President Lincoln made a radical mistake in undertaking to coerce the seceding States, and the enthusiasm for the "Union" of sections which hated each other he regards as immoral in itself and the source of prolific subsequent evils, including the growth of the sentiments of imperialism and militarism, together with the foundation of the trusts and the aggravation of the labor problem. That the war failed to settle the race question is obvious. If the "erring sisters" had been allowed to go, slavery would, he thinks, have died a natural death, and the States would have reunited, the race question having been peacefully and genuinely solved.

Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining.

Published by the Public Publishing Company, First National Bank Building, Chicago, 16mo, 144 pages, with photogravure portrait of Garrison, 50 cents net. For sale at this office.

PURITANISM ONE HUNDRED YEARS AGO.

In a valley among the hills of Radnorshire (writes the Hon. Stephen Coleridge in the "Westminster Gazette") lies the little sleepy town of Presteigne. The pendulum of life has swung slowly and dreamily there for centuries. It might be cited as a place that had never known one day to differ from another save by the changes of the seasons and the process of the calendar.

But in the early days of this century it was, in fact, the scene of such a pitiful tragedy as cannot easily be surpassed in the annals of suffering humanity.

Mary Morgan was sweet and comely when she came into Radnorshire, a child of sixteen, and within a year she was hanged by the neck at the four cross-roads, outside the town, and buried in a place apart as a mark of ignominy.

At her feet they reared a black slate, barring her, as it were, from the East and its hopes, and on the slate they wrote these words:

"TO THE MEMORY OF MARY MORGAN,
who, young and beautiful,
endowed with a good understanding and
disposition, but unenlightened by
the sacred truths of
Christianity,
became the victim of sin and shame,
and was condemned to an ignominious death
on the 11th of April, 1805,
for the murder of her child.

"Roused to a fine sense of guilt and remorse by the eloquent and humane exertions of her benevolent judge, Mr. Justice Hardinge, she underwent the sentence of the law the following Thursday with unfeigned repentance and a fervent hope of forgiveness through the merits of a redeeming Intercessor.

"This stone is erected not merely to perpetuate the remembrance of a departed penitent, but to remind the living of the frailty of human nature when unsupported by religion."

* * * * * * *

Thus did Mary Morgan dream that love was divine and a foretaste of heaven, and awake to find it the road to perdition and the gateway of death.

The benevolence of her judge and the humanity of his exertion may be fitly measured by the fact that he refrained from exercising his power to delay the execution beyond the then customary period of forty-eight hours from the sentence, and thereby rendered the obtaining of a reprieve almost an impossibility.

And where was the man that brought this poor child to the bar of man's condemnation and God's anger, that betrayed her for his pleasure and abandoned her for his convenience, that prompted her to destroy the evidence of what she had believed was love, but what proved to be insult?

Was he standing near to share, as far as the law would allow, her agony and punishment? or was he at home on his knees bowed down with self-condemnation and remorse?

No! Not there; but upon the bench, in the panoply of the office of high-sheriff of his county—an office enforcing upon him the awful duty of carrying the execution into effect. Upon the judge's right hand sat the father of Mary Morgan's child!

The jurymen were marvelously good men! Never a one would risk his soul to save poor Mary Morgan's life, and so for conscience sake they resisted the prickings of pity.

But though his honest name has not come down to us, there was one gallant gentleman whose manhood bade him take horse to London, 160 miles and back, to seek and obtain a reprieve. He got it, indeed, but only after precious hours lost; and though we may be sure that as he galloped through the night under the stars what man and beast could do was done, yet, alas! for Mary Morgan! love and death were the same to her when he reached the four cross-roads.

He could do no more for her living, but I think it must have been he that put the little headstone to her grave with no more upon it than this:

IN MEMORY OF MARY MORGAN,
who suffered April 13th, 1805.
"He that is without sin among you, let him
first cast a stone at her."

The big black slate at her feet records the verdict of religion; but the little stone at her head proclaims the judgment of Christ. A hundred years are passing away since she was taken from prison to judgment, and from judgment to execution, and from execution to the grave. There under the grass she lies, her broken heart long commingled with the dust, and if she be not forgiven there is no mercy in the sweet heavens!

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. M. CRANE, Chicago.—I am always glad to do anything I can to aid the cause for which you are battling so nobly. I feel sure the battle will result eventually in victory for honest common sense and the betterment of humanity. I am, as ever, in fullest sympathy with your work.

L. E. HUGGINS, Omaha, Neb.—I hear nothing definite as to what the U. S. P. O. Department is doing with you. I am sure, however, that whatever they do on Comstockism lines will only sink them deeper into the muck of inconsistency and persecution. You have some splendid associates, Shaw and McFadden for instance, and Post as well. You have my sympathy.

M. C. POWERS, Paskenta, Calif.—Have written to the President as requested by the Free Speech League. Hope every reader will do the same. It is time that we awake and stand for our rights, and never give up until we get them. We are fast being chained with shackles such as no black chattel ever wore. Enclosed find one dollar to be added to the expense account, also P. O. stamps for extra postage on LUCIFER.

J. B. PHINNEY, Springfield, Mo.—Disgusted as I am with my recent experience with law and courts you may place my name on the list for $1 per month till all costs are paid in support of Comrade Verity's idea. The only fault that I can find with your latest pamphlet is that it is not unconventional enough; not radical enough to wake the mossbacks up to a just sense of their moral duty to themselves and their children. Yours for truth, justice and morality.

IRVING LLEWELLYN, Oyster Point, Va.—Kindly apply the small amount yet due me to the cause of the revered editor. My Virginian blood boils with indignation as I read of the illegal and unconstitutional methods pursued by the postoffice department in its attempts to suppress LUCIFER. I directed a letter of remonstrance to the powers that be in Washington with the result that I, an obscure fourth-class postmaster, am threatened with dismissal from office, which action, I may add, I shall greatly welcome.

MRS. L. M. A., Ohio.—I wish to renew my subscriptions to LUCIFER and will also promise $1 to help circulate the paper. Please discontinue the extra copy your have been sending to me for another lady. She has returned to her home and her husband will not allow her to receive LUCIFER. She was educated in a convent and although no longer a Catholic she still holds their views concerning divorce. Her husband has money, but he is not fit for any decent woman to live with. And still your paper shocks him so terribly that he will not allow her to receive it while she bears his name.

WALTER HURT, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the none too abundant literature of eugenics. Its strong and commanding quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

A. F. HILL, Boston, Mass.—Today, Dec. 1, 1905, I received a copy of LUCIFER, Nov. 23, 1905. I have no copy of any number between the above date and that of Oct. 12, 1905. I received a letter from California telling me about an item in LUCIFER that I had not received. We are in hard lines for a free press, and at times a gag on free speech is tried. I hope no terrible scenes are to be enacted to regain liberties lost by inaction of dead-minded Americans. I hope you have copies to send me of the missing numbers.

[Will gladly supply all missing numbers as far as possible.—M. H.]

J. F. P., Austin, Ill.—Why is it that the truth is so hard for people to grasp? It seems man is only interested in the carnal—the higher evolution is out of the question. Coming home the other night after my day's work I met a leader in the "Holiness" church, who referred in his conversation to this very point, but could not understand the right of the child to be well born nor the evil in the birth of unwelcome children. Having a large family himself he yet could not see his responsibility, claiming that he followed a course of nature that could not be otherwise. In regard to your request I shall make a strong effort and hope I may succeed in getting subscribers for your much needed paper.

EMMA WARDLAW BEST, Ile Moyenne, Seychelles, Indian Ocean.—I hope you are getting on without a too dreadful time. When I think you are the only "friend" to woman who sees all and "sees it whole" I know why you are hated. I could never get subscribers here. The people speak French and may be said to be apathetic to everything except how to get or steal a rupee and buy a filthy drink, which makes them ill. The women who are black get on all right. The others try to imagine themselves superior, but are treated in the most degrading fashion. These are tiny islands and yet two girls, mostly white, have committed suicide since my being here for the *old reason*. I daresay a *good many more*, but these I knew of. They are so slavish that nothing rouses them. I send you an appalling story of Comstockism of exactly one hundred years ago. Please print it in full if possible. The writer is the son of Lord Coleridge, once our chief judge, now dead. Last mail I sent you accounts of Lord Roberts' *procurer*.

EDWIN F. LUDWIG, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

SAM COHEN, New York.—I do not see what I can do in co-operation with the Free Speech League as most of my acquaintances are Russian Jews who do not understand English. I think some circulars at least—though the want of literature on the subject of sex reform generally is very great—ought to be printed in the Jewish language. Then not only I could use them but many others could do much more. Such people as Dr. Cohen of Brooklyn, M. Katz, and Emma Goldman could do worlds of good with them. I will undertake to contribute 25 cents a month, while able, to help defray the expense of circulating LUCIFER during the period of its attempted suppression.

[The suggestion contained in the foregoing seems worth consideration. What say our Jewish friends?]

A. B. C., Montreal, Canada.—Thanks for reminding me that my subscription is due. I enclose $1.50, which I much regret is all I can manage to send you in these troublous times for LUCIFER and yourself. I do not write a protest to President Roosevelt, for you see I am not a subject of King Theodore but one of the "effete monarchy" of King Edward, hence a kick from me would hardly look well, as I presume I have no legal standing in the matter of loss of my papers. But American citizens ought to kick and kick hard and stop the silly petitioning business as you well say. This smacks too much of the days of serfdom in the dark and dismal past, but "superstitions die hard." I do wish I could quit this old city and live in some place where there were a few more radicals. I am practically isolated here since Capt. Adams' death. Do you know of any radical and progressive persons in the New England states or Eastern Canada who would care to correspond with a thoroughly "emancipated" radical like myself? To know even one or two such would help to make life worth living to me. If you can be of any service to me in this respect I shall be deeply thankful. I hope your health remains fairly good and that you will be enabled to carry on your good work.

HENRY E. ALLEN, Benton Harbor, Mich.—The letter in your last issue by D. Webster Groh, it seems to me, is even worse in some respects than the Russian censorship under which LUCIFER is now suffering. It is worse because it misrepresents the position of more than ten million who are now struggling, first, that every worker shall have the right to work; and, second, that every worker shall have the social product of his toil; third, that every one shall be held responsible for his acts.

If socialism would in any manner countenance the despotism we have in government today I would be as much opposed to it as Mr. Groh can possibly be.

A government administered by plutocrats should in no way be confounded with socialism. It is safe to say that 99 socialists out of every 100 are as much opposed to Comstockism as Mr. Groh. The intolerance of any postal censorship appeals to every intelligent socialist in such a manner that he is willing if necessary to shoulder a gun in the defense of the first amendment to the United States Constitution.

Mr. Groh need not borrow any trouble on account of the despotism of socialism, for in all probability long before we secure socialism it will be necessary for every socialist, as well as every lover of liberty, to come to the front in defense of free speech and free press.

It will probably be only a short time before socialist papers will be treated as LUCIFER is now being treated. So we should all stand together.

FRANI D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hulda L. Potter-Loomis, published by M. Harman, 500 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of sex, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigramatic in style and selections

cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think, yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

JOHN GUMTZ, Antigo, Wis.—I have the greatest respect for you, and will do anything for you in my means, which just now don't amount to anything, but will never ask anything of President Roosevelt till he retracts his statement about Thomas Paine. That is to say, there is no one more ready to kneel at the feet of the poor mothers and fathers, of the sincere and true of those who love and sympathize with their fellows, but never will I cringe at the feet of a tyrant; better a hundred times that I'd starve or perish.

I think the International Freethought Congress made a terrible mistake in sending Mr. Roosevelt their thanks. Had the war continued many more on both sides might have perished, but the wholesale massacre of the Jews would hardly have occurred. For one, I am so much opposed to the President that I do not care to talk about him much less to write him.

WHAT HURTS 'EM.

A number of correspondents write us in derision of any protest against the sternly virtuous attitude of most of the New York dramatic critics in regard to a well-known play written by the chief British vegetarian.

Presumably some of those virtuous critics can read. Presumably they had read the play in question long before it was produced in this town. Yet they treated it, even in a version Bowdlerized for their benefit, as some new and appalling gospel of social immorality. They pumped up moral indignation. They withered and blasted the play and its wicked author. The Sarceys of West Hurley or Hohokus couldn't have shown a more edifying disposition or a more impressive intellectual equipment.

Faithful warders of the walls of Manhattan-Podunk. Much they can stand and have stood, but not intelligence. That hurts 'em.—N. Y. "Sun."

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An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker.

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